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ABSTRACT

This research paper addresses the development of peace education initiatives through exploring primary sources, photographs, essays, prayers and writings of children from 1828 until the present. There has been a "hidden history" of peace education that chronicles humanitarian and education efforts but has not been clearly documented. Critical turning points in peace education history are identified with explanations as to their success or failure. An infusion or integration of peace studies into the teacher education programs, both preservice and inservice, and a part of undergraduate and graduate programs is advocated. "Voices from the Past for Peace...and Peace Education," which has excerpts of writings related to the topic from 1847 to 1991, is included. (EH)

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PEACE EDUCATION FOR CHILDREN: HISTORICAL PERSPECTIVES

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I. Introduction

My research in peace education has been primarily a long journey through primary sources in educational writings, curriculum history, and the documents of organizations for evidence that peace education was also a concern of past generations. My search included primary sources such as records, speeches, yearbooks, and writings of educators and humanitarians from 1828 until the present. In addition, the photographs, essays, prayers and writings of children were also found, giving credibility to the fact that children and young people in past generations, though probably limited in number, also worked alongside parents, teachers, and religious leaders for peace and social justice, with nonviolence as a basic value.

The longer I continued my research, over the course of almost ten years, the stronger became my conviction that peace education was truly an example of "hidden history," a tenuous chronicle held together by human efforts that were not always clearly documented. The noted historian and former Librarian of Congress, Daniel J. Boorstin, warned of the researcher's dilemma:

> The historian-creator refuses to be defeated by the biases of survival . . . torn between efforts to create anew what . . . was really there and the urgently shifting demands of the living audience (Boorstin, 1987).

Moreover, the deeds and voices of children intrigued me. Did they play major or minor roles, as they appeared briefly in the past century of peace education? For example,as I examined primary

sources in the 1960s, I was especially moved by the courage of the black children of Birmingham during the struggles for civil rights. They demonstrated that their quest for social justice could bring injury and even death (Branch, 1988).

My research began in educational and curriculum history (Stomfay-Stitz, 1993). The original research in educational history was expanded considerably until it encompassed a multidisciplinary study of the contributions of others in psychology, communications, sociology, political science, international relations, the sciences, literature/language arts, the arts and the humanities, among others. These cross-disciplinary efforts in the 1990s have also been formalized with special interest groups formed for peace education or peace psychology. For example, in recent national conferences of the American Psychology Association, presentations included peace education or peace psychology (Mayton, 1992 and Halpert, 1990).

As an Early Childhood educator, concern for the first influences on our youngest generation first drew attention to peace education. The landmark book, **Education and Peace** by Maria Montessori was the catalyst in my life that first opened my eyes to a visionary world of ideal conditions for children. America's as well as the world's children, would be the beneficiaries of Montessori's dreams (Montessori, 1972). Furthermore, the research in nonviolent child rearing delineated by Elise Boulding and Lillian Genser, among others, added a framework for early childhood educators and motivated my own teaching and research (Boulding,

1974; Genser, 1976). In recent years, goals that include nonviolent child rearing have been codified into the United Nations Convention on the Rights of the Child, adopted by many of the world's governments, but still not by the United States. Nonviolence and peace education, therefore, can be considered as basic first steps in all education, with nonviolent strategies needed for the optimum development of all children. Such concrete goals for child rearing, however, have not yet been accepted as mainstream goals for parents.

Why should we look to the past to examine historical perspectives in nonviolence and peace education for children? Were there specific critical points in the evolutionary process that determined a future direction? Of course, we are all painfully aware that peace education was never a strong educational movement, nor ever a part of the mainstream of educational currents. For this reason, several questions could be addressed (though space does not permit a broader scope for discussion): Are there commonalities with other disciplines that could lead the way to a more serious, better unified discussion of the policy implications of peace education ? Finally, how could those in peace education influence the academic community to accept more willingly the teaching of nonviolence and peace education in America's schools? Such questions should bring forth open and prolonged debate among all who look honestly at America's schools in the 90s.

II. The Historical Perspective and Our Social Responsibility to the Younger Generation

As educators, we are often called upon to detect the hidden messages of past groups in society. Often the finger of history points to events, intellectual and political thought and especially to the deeply felt human needs of the past. Peace education, of course, has been described as multi-faceted and cross-disciplinary with a myriad of dimensions. In addition to nonviolence, included are peace and social justice, economic well-being, political participation, conflict resolution and concern for the environment. Recently, peace education has been identified by a leading reference handbook as an "alternative curriculum in Early Childhood Education" (Spodek, 1993; Spodek and Brown, 1993).

Prominent educators and humanitarians in the past, such as Horace Mann, Jane Addams, Fannie Fern Andrews, John Dewey, Lucia Ames Mead and her husband, Edwin Mead - along with teachers, psychologists, religious leaders, social workers, writers, reformers, organizations, children and young people have all contributed to the historical perspectives of peace education. Theirs has been a search for ways to teach us how to live in peace and harmony in society, schools, and families. Their actions have been recurring leitmotifs throughout American history.

Nonviolence in past decades was a viable alternative to the use of force and violence (Sharp, 1973). As a core value for peace education, a vast body of literature provides a valued source for practical examples that can be used in teaching children.

On personal, interpersonal, national or international levels, nonviolence is recognized as one of several possible strategies to bring about change. Teachers in growing numbers have come to the realization that perhaps nonviolence and the ability to resolve conflicts peacefully could be basic skills needed for the younger generation's survival in a new, vastly changing multicultural society. Projections of demographic changes have alerted educators to the need to teach an acceptance and respect for the cultural differences of others (Pine and Hilliard,1990). Clearly, the principles of nonviolence and ways to resolve conflicts, could serve as the building blocks for a peace education curriculum.

On a practical level, incidents of domestic violence, child abuse and the societal acceptance of violence as entertainment have all reached disturbingly record levels and are of grave concern to all working directly with children and young people. Major educational organizations have taken a brave stand against media and other forms of community and cultural violence and proposed plans of action (NEA, 1993; NAEYC, 1993).

Concern for providing a safe environment in our schools has surfaced also with anger management, violence prevention, and security measures proposed to combat the rising level of gun incidents, assaults and deaths that have become commonplace in our schools (Prothrow-Stith, 1991; Garbarino, 1991). Because of these factors, a growing community of concerned educators have suggested that for survival in the 90s, nonviolence and peace education should be taught explicitly and overtly, to our new generation of

young Americans. In addition, many seriously believe that the very existence of our society may depend on the choice of this pathway.

III. Critical Turning Points in Peace Education in the Past

There have been several turning points in the past that could be discerned - forks in the road not taken - when it appeared that peace education had a chance of acceptance, but instead rejection occurred. One of the earliest crossroads appeared to be after the close of the Napoleonic Wars in 1815 when peace societies were founded in America. Their journals preached a message that children could be educated as "disciples of peace" with young people invited to join societies in the Boston area and at Middlebury College in New England. Several groups for women were also founded (American Advocate of Peace, March and June, 1836). Excerpts from these writings and other "voices from the past" have been compiled in the Appendix.

By the end of the century, it appeared peace was a dominant theme. At The Hague in Holland in 1899, an international peace conference was convened. The principal purpose for the meeting was to try a new method, arbitration, to effect a reduction in armaments and limit military expenditures. From 1895 to 1899, the conference inspired an outpouring of literature on peace, causes of war, and possible solutions, including a strong voice in favor of education for peace. Many of these writings contained the imprint of Charles Darwin. War and militarism were looked upon as an inheritance of humanity by mere habit, a survival of the most militant tribes. Peace, on the other hand, was viewed as essential

for the education of children and civilized humanity. The elimination of war, as an obsolete method of setting differences, was deemed a prime objective.

In the early years of the new century, a national organization, the American School Peace League, took up the challenge of providing a vehicle for peace education. The group received the official approval of the National Education Association and had as a mentor, the pioneer biologist, David Starr Jordan, then President of Stanford University. The League designed curriculum guides, held essay contests, and established a special day, May the eighteenth as Peace Day in the schools, celebrated with peace pageants, and special community events. This was recognized as a holiday before World War I. Through the efforts of the founder, a Boston school teacher, Fannie Fern Andrews, also a pioneer international educator, 43 state branches were eventually developed (American School Peace League, 1913, 1914, 1915). Their major efforts were designed to teach that war was a barbaric practice, but arbitration was a more promising method to prevent hostilities. A child wrote a prize-winning essay on this topic and is one of the "voices from the past," a child's voice represented in the chronicle.

The outbreak of World War I, of course, ended the efforts of Andrews for the expansion of peace education, because widespread persecution of any tainted by identification with pacifism or peace education soon followed.

The **second** critical turning point that I discerned occurred during the years of World War I, when further opposition to any who questioned the war efforts - primarily pacifists and Socialists (with a large German-born, immigrant membership) took place. Those who opposed the war were branded as unpatriotic and even traitors and linked permanently to the so-called "Pacifist-Socialist movement." Several commissions, such as the National Security League in 1917 and the Lusk Commission, identified as "patriotic societies" directed persecution against any linked with peace issues (National Security League, 1917; Revolutionary Radicalism 1920). Documents later revealed that these investigatory groups were an early version of our present-day military-industrial complex and included financial interests and armament makers, such as Colt and Remington. These facts were confirmed by an official postwar inquiry into war-time profits by the Nye Congressional Committee. Sadly, pacifists such as Jane Addams and others who were identified with peace education or social reform were branded as unpatriotic. The so-called "Red Scare" tactics were also directed against another peace educator, Lucia Ames Mead, who headed the American School Citizenship League(American School Citizenship League, 1919).

The **third** critical turning point was during the 1920s when peace education literally went underground for most of the decade, as fears of Socialism and Communism, government raids of Socialist groups, and accusations of Red-tinged alliances continued. As a result, the American School Peace League was forced to change its

name to the more-neutral-sounding American School Citizenship League and published a curriculum guide. Peace Day became Goodwill Day and the League promoted the teaching of history as a way to enhance "international good will" and "international friendship."

The League was one of many groups of educators who took up the cause of international good will. In my search to determine possible reasons for suspicions against early peace educators, I examined the roots of "Internationalism." Internationalism could be considered a forerunner of our present day global education initiatives, advocated as a worthy goal in the thirties for a future generation. Learning about others in far corners of the globe, the encouragement of pen pals in other lands, were advocated as advancing the global mind-set of American youth who should reach out to others in "international friendship."

One possible explanation could be identification in the public mind-set with the Communist "Internationals." Or perhaps the admiration of early Communist philosophy advocated by Progressive educators, such as John Dewey and William H. Kilpatrick, though later repudiated, may have been a factor (Howlett, 1977). In any case, peace education from this point on became suspect and even further removed from the mainstream of educational literature.

A fourth critical turning point could be the publications of landmark volumes on peace education. Moral courage was shown by several national organizations that produced resource books for peace education, under their sponsorship. For example, the National Council for Teachers of English included units on peace

education for classroom teachers (NCTE, 1940). In 1973, the Association for Supervision and Curriculum Development produced another landmark volume that viewed society as dependent on a global set of networks with peace education as a major force (ASCD, 1973).

A final critical turning point should be the year of 1972 which could mark the entrance of nonviolent conflict resolution into the schools. An international convocation titled Education for Peace took place at Manhattan College. Many of the pioneers in peace education played a part in the conference, with presentations on peace education, conflict resolution, and peace studies. Represented were educators such as Fran Schmidt from the Peace Education Foundation, Joseph Fahey, William Eckhardt, Patricia Mische, Saul Mendlowitz, Berniece Wiesen Cook, and Warren Kuehl, among others (Manhattan College, 1972).

IV. Conclusion

In spite of critical turning points, when some small measure of progress or success could have been possible, yet was not achieved, there is one example in this fragile chronicle. A full-fledged anti-war student movement occurred in the thirties. A poll conducted by the Intercollegiate Disarmament Council indicated that 92% or 24,000 students wanted a world-wide reduction of armaments (Peterson, 1973). To take an optimistic view, perhaps many of the students could have participated in activities during their early years in school, such as those of the American School Peace League. In the New York City area in 1934, there is evidence that

ten groups were identified with peace education or "anti-war" activities.

As a result of accusations over the course of several decades, peace education has been literally barred from the literature of American education. A body of knowledge and writings, rich in human understanding, became more hidden and further removed from the mainstream of American educational literature, known only to a few pacifist organizations or persistent researchers. The peace educator moved from the position of honored colleague, such as Fannie Fern Andrews before World War I, to that of banned recalcitrant in a matter of two decades. Observance of Peace Day and later Good-will Day became distant memories. Red-baiting seriously affected the future status of peace education. As a result, peace education never became a strand of American educational or intellectual history, philosophy, or pedagogy, in spite of the courageous and outspoken efforts of educators and humanitarians in the schools and in higher education. Yet, many of the yearbooks of organizations recorded events that took place in schools that were actually peace education, disguished as promoting "international understanding or friendship."

For almost two hundred years, peace education also echoed in American churches, synagogues, Sunday schools, Quaker meetings, and other houses of worship as well as in some American schools, but generally remained hidden in the educational literature, rather than actually practiced in the classroom.

In recent years, the teaching of nonviolence and conflict resolution have become the centerpieces of peace education. Furthermore, peace education, as mentioned previously, has been identified as a "curriculum alternative" for Early Childhood Education (Spodek and Brown, 1993; Spodek, 1993).

Therefore,if we accept the year of 1972 as the entry date for conflict resolution in the schools, a gestation period of over two decades has occurred. In the 1990s, large school systems such as Miami, Madison, Milwaukee, Cambridge, Brooklyn, Ann Arbor, San Francisco, and Des Moines, among others, have comprehensive programs in peer mediation and conflict resolution. On a state-wide basis, pilot programs in conflict resolution have begun in the public schools of Ohio, Iowa, and New Mexico. Recently, the pioneers of cooperative learning, David and Roger Johnson advocated the inclusion of peacemaking skills - along with cooperative learning - as essential ones for our children (Johnson and Johnson, 1991).

Implications for Policy Decisions in the Schools

Returning to our unanswered questions, the first focus should be on how to bring about greater acceptance into the mainstream of educational practice. Focus should perhaps be aimed at **integration** or **infusion** into teacher education programs, both pre-service and in-service, and as a permanent fixture in undergraduate and graduate programs. One educator who has pioneered such a venture, has been successful with the integration of conflict resolution as a classroomn management strategy in methods courses. Several

colleges (though few in number) have separate courses in conflict resolution for area teachers through in-service or continuing education or as part of a graduate program. As growing numbers of schools face overwhelming problems with violence, strategies for safe schools, have grown to include training in violence prevention, anger management, peer mediation and conflict resolution. All of these initiatives, especially those inaugurated by those in higher education are indeed signs of hope.

Clearly, peace education can be rightfully identified in the 1990s as a curriculum that may hold the keys to bringing about significant change in our classrooms. If we listen to the children, those who have completed training in conflict resolution and peer mediation, we can hear voices of empowerment. Skills used in school sessions also seemed to have a ripple effect. Students have reported using the same skills to settle differences at home with parents and siblings. Perhaps, the term "transformation" would better describe the behavior and thoughts of these children. Instead of an acceptance of violence as a primary response, their thinking has changed instead to the use of alternative methods to resolve conflicts - ways that bring about peace and harmony in class and at home.

The late Kenneth Boulding, noted economist and a peace advocate for a half century, crafted a metaphor of "islands of stable peace" in the "middle of an ocean of unstable peace." This metaphor could guide our pathway to a learning process that Boulding believed held great promise. He clarified a vision of the

turning point where the islands grew and merged into the lakes in the midst of a "continent of stable peace." Similarly, dreams of nonviolence and peace education can be achieved because inevitably, Boulding stated, an "imperceptible shift in the nature of the system" will carry us "over a kind of watershed into a very different social landscape" (Boulding, 1978).

Peace educators in the nineties can relate to this metaphor because it offers us a vision that can indeed open new doors and provide innovative methods for a safer, more peaceful world for our children and young people.

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VOICES FROM THE PAST FOR PEACE . . . AND PEACE EDUCATION

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> The moral suasion of the gospel, the power of Christian truth and love must be applied . . . Still more, if posssible do we expect from teachers. Their influence is universal: they are scattering everywhere the seeds of character. . . every common and Sabbath school . . . ought to be a nursery of peace.

Beckwith, George C. (1847). Peace manual or war and its remedies. Boston: The American Peace Society.

1880 - Jane Addams as a student

> We have planned to be 'bread-givers' throughout our lives, believing that in labor alone is happiness and that the only true and honorable life is one filled with good works and honest toil. We will strive to idealize our labor and thus happily fulfill woman's noblest mission.

Addams, Jane, (1880, April). Rockford Seminary Magazine, VIII, 110. In the Archives, Rockford College, Rockford,IL .

June 6, 1908 - "Composition on War" submitted to the American School Peace League essay contest:

> War is a very sad thing. It causes sorrow and death, and I thinkthat instead of war, we should have arbitration . . . Soldiers get very little food and money, but they are very brave to risk their lives for their country. I do think arbitration is much fairer.

Essay by Adelaide Errington, ten years old, in the papers of Fannie Fern Andrews, Schlesinger Library (Harvard University).

1916 - Fannie Fern Andrews, founder of the American School Peace League

> World brotherhood is but the expansion of American faith . . It involves a reorganization of instruction . . . and a simultaneous effort to secure the co-operation of educational workers in all lands for the realization of a world patriotism based on justice and good-will.

Andrews, Fannie Fern. An Address delivered before the National Education Association, New York, July 5, 1916, titled "What the Public Schools Can Do Toward the Maintenance of Permanent Peace."

1922 - John Dewey

> We may desire abolition of war, industrial justice, greater opportunity for all. but no amount of preaching good will or the golden rule . . . will accomplish the results . . . There must be change in the arrangements and institutions.
> Dewey, John. (1922). Human nature and conduct. New York: Henry Holt, 29.

1930 - Prayer of a Child in a Peace Education Summer Church Program

> O, dear heavenly Father, help us to keep peace, love and kindness in our hearts. We thank thee for our Bible school and parents . . . Some children think that just because they are white that you love them better, but we know that you love them all just as good as you love us. Amen.

"Mary Jane" in Brooks, Annie Sills. (1930). Adventuring in peace and goodwill. Boston: Pilgrim Press, 91.

1931 - Jewish Peace Education Project

A celebration as part of World Goodwill Day, May 18, 1931 was described in the Jewish Peace Book :

> Telephone connections were made, from nation to nation and finally, from hemisphere to hemisphere until all contacts had been linked together as they have never been united before . . . youth of all nations pledged each other by telephone their goodwill and expressed their common purpose to put an end to the war system.

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1956 - A Peace Crusade at McKinley School, Youngstown, Ohio

A publication of The John Dewey Society described a peace crusade in a 4th grade class that included peace education and international friendship, a school newspaper, "World Peace Crusaders" and this prayer:

> Our dear Heavenly Father, we pray for peace for children and families all over the world. Help us to live the Golden Rule --so there will be no more war.

Commission on Small Books of The John Dewey Society (1956). Teaching world affairs in American schools: A case book. New York: Harper & Brothers.

1967 - **Black Child in a Freedom Summer Project in Mississippi**

In a class in poetry writing, a 12 year old handed in the following poem:

What Is Wrong?

What is wrong with me everywhere I go?
No one seems to look at me.
Sometimes I cry.

I walk through woods and sit on a stone.
I look at the stars and I sometimes wish.

Probably if my wish ever comes true.
Everyone will look at me.

Friedman, Leon, Ed. (1967). The civil rights reader: Basic documents of the civil rights movement. New York: Walker and Co., 75.

January 1991 - A ten year old child from a Louisiana school

I have a dream that Saddum Hussein(original misspellings retained) will leave Kwuait . . . And that there will be peace instead of war. President Bush and Hussein will settle their differences by talking and negotiating. By obtaining peace, the lives of many young soldiers will be saved. They will never have war again.

Letters on the Gulf War, Times-Picayune (New Orleans),January 1991.

From the personal papers of Fannie Fern Andrews, founder of the American School Peace League, before World War I. Schlesinger Library, Radcliffe College, Cambridge. The League sponsored essay contests for children and young people. Mrs. Andrews wrote in the parentheses ("Age ten last April).

June 4th 1908 — Adelaide Ennington

Composition on "War." (Aged ten last April)

War is a very sad thing. It causes sorrow and death, and I think that instead of war, we should have arbitration. I think arbitration is quite a fair thing. There is no death caused by it. We are told in the sixth commandment not to commit murder. It means that we should not kill anyone, so I think we ought not to go to war. In war the people go through many trials of which, if arbitration were to come about, there would be none. Soldiers get very little food and money, but they are very brave to risk their lives for their country. I do think arbitration is much fairer. Besides the death and trouble war causes, it helps to ruin the country. Altogether, I think that arbitration is the very best thin

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